THE UNITARIAN

AUGUST, 1907

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THIS is the languid season of the year; but is there not danger that we permit ourselves to become too languid in our church interests? Wherever enough Unitarians find themselves together at the same summer resort to make it worth while, a series of summer services is arranged, with no lack of success and inspiration. At other places our people unite with other people in the maintenance of profitable union services. In several of our greater cities at least one church is kept open the year round, and several churches situated in communities receiving a considerable influx of summer visitors, make their summer services the best of the year. But in too many places where there are no summer folks coming in, yet plenty of home-folks still remain in town, the Unitarian church is kept tightly closed two months or more—on what theory? Because people want public worship in summer only when they go to summer resorts? Or because it is assumed that religion is the one business amongst all the great interests of human life that alone can be dropped for a large fraction of the year and no harm come of it?

Of course the chief reason for summer closing is one of poor economy. The minister must have his well-earned vacation; we all agree to that. The church gains even more than the minister from a wholesome season of

changed interests and physical and spiritual respite. Let the minister have his good and substantial leave of absence. But is there not possibility of overdoing even this reasonable liberality? Probably the average clergyman (we know of many inevitable exceptions) is of all brain-workers the least sorely overtaxed. His year's work is congenial, and the element of routine tedium reduced to a minimum. Yet he is the only brain-worker (except the teacher, whose case is affected by very different circumstances) who needs or desires more than a month's release from activity to maintain a wholesome balance of efficiency. We suspect that too many churches lengthen the minister's vacation, not chiefly because of the minister, but through the languishing loyalty of the people—which is a sad confession of weakness.

Other churches than Unitarian churches grant their ministers vacations; yet find their way of keeping doors open the year ronnd. They frankly accept the additional financial burden of summer supplies, or they devise some method of lay-service which is acceptable. Why cannot our people be as liberal or as adaptive? We may say that ours is the more progressive spirit which has courage to adapt customs to changed conditions, and frankly close our churches when we please because we do not hold "church-going" of itself to be a cardinal means of grace. Yet our only reason for maintaining church services at any time of the year is that they actually help men hold their ideals of best manhood resolutely to the front. Is the need entirely lost two or three months in the year?

Practically, and to bring the issue to a point, are the churches that comfortably drop all church interests the first of July to pick them up again the middle or last of September, the churches that are keeping firm hold on the enthusiasm of their young people, are knitting in close loyalty the vigorous support of their men, or are building up in the communities to which they belong a reputation for staunch eagerness in the things of religion? Is the Unitarian cause helped in the country at large by a persistent appearance of levity of purpose in religion which makes us so easily slip into the way of least resistance when any problem of financial responsibility or public activity is presented? We plead for a rational minister's vacation, but too for a rational manifestation of religious sturdiness, even in the days when languor tempts us.

Newspaper men are very human; perhaps a little more so than the rest of us—which is the reason why they are newspaper men. Naturally they are more interested in what makes for success within their own calling than in anything else. It is their business to present the story of things happening in terms that may interest the people who read, and most people like beyond all things else news that is spicy, unusual and with a touch of the dramatic. We may not like it; but after all have we a right to complain that since most of the things which ministers say are neither spicy, unusual or dramatic (though very wise), when one of our number does say something in public utterance or acknowledged "interview" which is, from the newspaper man's point of view, novel, spicy

and with a touch of sensationalism, the man with the pen makes the most of his find? Sometimes it is very exasperating, and a whole religious cause may suffer because of what the newspaper man has done to exaggerate, intensify and vastly extend the fool-talk of a moment's flippancy. But the newspaper man is not the one to be scolded. He is to be accepted as the east wind or the rainy Sunday morning. He is a part of the inevitable order of things. The wise minister is he who takes pains to make other than his foolish talk interesting—from the newspaper view-point, and keeps his flippancy and bad temper strictly out of the newspaper man's reach.

Canada postage on second class matter has been materially increased of late so far as it applies to periodicals published in the United States. Many of our contemporaries have naturally increased their subscription rates to Canadian readers, to cover the difference in cost, and their action is very reasonable. We are rather proud of our Canadian list of subscribers, however, and want it to grow. We are glad so many Canadians like us, for we like them very well and are not adverse to having the Unitarian idea grow within their borders, as well as within our own, since it has good international tendencies of good will and brotherly progress. We shall not therefore change our rates for them, but do the best we can every month to make them surer that THE UNITARIAN is one of the indispensable factors of American life on either side of the Great Lakes and the St. Lawrence river.

The Music in Our Churches, as Heard in the Pulpit

BY A MINISTER

As I sit in the minister's chair Sunday after Sunday in one or another of our churches, listening to the soprano solo while the collection is being taken, I am not infrequently led to wonder what relation the music is supposed to bear to the rest of the service. There appears to be a general impression that the choir is paid to entertain the congregation, to perform pleasing interludes, lest the people grow weary with the strain of an unbroken sequence of reading, prayer and sermon. Special services, as at Christmas and Easter, are taken as opportunities for the introduction of extra music, until the order of service is hardly distinguishable from the program of a concert. Far too often the music selected is showy rather than uplifting, and the words express either commonplace trivialities or theological conceptions out of harmony with our religious faith. This condition springs from a fundamental misconception of the true place of music in the church. Its part in a religious service is simply to help in the creation of a worshipful spirit. It should not aim to please the listener, but to uplift him; not to offer a few moments of relaxation and diversion from prayer and sermon, but to take up and interpret in music the spirit of devotion or aspiration already created. To those who entertain this ideal much of the music heard in the average Protestant church is dispressing rather than elevating, for the element of worship is almost wholly lacking. In many cases the lack is due to ignorance of the ideal to be sought and of the way in which it may be attained, rather than to any intentional emphasis on

flashiness and mediocrity. Now there are three or four simple principles the observance of which will enable the organist and choir to aid in imparting a devotional spirit to the service, instead of diminishing or destroying it, as is so often the case.

In the first place it is essential that distinctively church music should be employed, and that it should be good of its kind. Anything cheap or trashy should be avoided, even if it is popular. Anything associated with concert programs, or with secular words, is unsuited for use at an ordinary church service. Thus Chadwick's hymn, "It singeth low in every heart," though written for the tune of "Auld Lang Syne," cannot be sung to that tune in church without very seriously detracting from the very spirit which it aims to create. Our Sunday School song books have often erred in setting religious songs to tunes strongly associated with secular words. Such an arrangement is undesirable, not only because the tunes in themselves are not adapted for worship, but also because the children will learn later with something of a shock the origin of the tune which they have associated with sacred things. It will not add to a boy's reverence for church to find that a tune which he has learnt in Sunday School originated as a German Student song.

Few, if any, of us in this country appreciate the power of the right sort of music to awaken devotional feelings wholly apart from the words which are sung. Those who have ever attended the Russian church in Paris can never forget the tremendous effect of the unseen choir of male voices, unaccompanied by any instrument, which, though the service is long and in a tongue wholy unknown to the average American visitor, never fails to stir the devotional instinct deeply. The appeal, of course, is purely emotional, but is not one of the great defects of our worship, our neglect of the perfectly legitimate appeal to sentiment and emotion! It is because we have been indifferent to the psychological effect of order and beauty that people complain that our services are cold and irreverent. It is not necessary that our music should be elaborate or expensive to attain the desired effect. Indeed, speaking broadly, the simpler the music, the more religious the effect. The devotional spirit is most certainly found in the simplicity of true beauty; it is most speedily killed by the vulgarity of florid, showy "pieces."

In the second place the intrusion of personalities should be avoided as far as possible. When one goes to a musical, or to the opera, one is interested in the personality of the singer. But in a church service personalities ought to sink out of sight. Herein lies the fatal blunder in modern church architecture of placing the choir beside or behind the preacher. In very large churches where there is a chorus uniformly dressed, or a robed boy-choir separated from the rest of the church by a rood screen, the evil effect is reduced to a minimum, or perhaps obliterated. But in a small church it is practically impossible to prevent Miss Jones the soprano and Mr. Brown the bass from intruding their personalities upon the congregation. Her spring bonnet and his bright tie are the subject of many a mental note reserved for later comment. When she sings her solo she is inevitably conscious of the eyes of all upon her. Music rendered under such conditions becomes a performance, rather than an element in worship. A return of the choir to the other end of the church is much to be desired, for then the voices are divested of a part at least of the per-

sonality of the singers. Where the architecture of the church, prohibits this, a partial screening of the singers, or the adoption of a uniform dress on the lines of an academic gown, would be helpful, if our Unitarian prejudices would allow us to recognize the advantages of such a plan. Other things being equal "the choir invisible" is far more condusive to the devotional spirit than singers whose conduct and attire, whose preparations for their part, and whose facial expressions in performing it offer constant and unavoidable distractions from the quiet meditation on things divine which is supposed to be the purpose of the service.

The idea that the choir is paid to sing for the congregation leads to the third great weakness in our church music, namely that the hymns and anthems too often utterly fail to express the real sentiments and aspirations of the worshipers. The true ideal of the choir is that it should lead the congregation in such parts of the service as the people can sing, should give expression in chant and anthem to their half formulated emotions and aspirations. The congregation ought to be encouraged to join actively in as much of the service as possible. That means that hymns should not be cut out to make room for an increased number of anthems. In a service conducted in the usual congregational manner one anthem, or at most two, is sufficient. If there are more it is apt to mean that two or more musical numbers come in unbroken sequence, a thing to be avoided if possible. I recently conduced a service in which the opening sentences were followed by a hymn, an anthem, and a hymn. Then came scripture reading and prayer, followed by a chant, the offertory on the organ, and a solo. That is a most undesirable and inartistic crowding of musical "attractions." Such methods indicate a total lack of coordination of the music with the rest of the service. Organ, hymn and anthem, to be helpful must be used simply to increase the fervor of the spoken word or unspoken aspiration, and only as a genuine expression of worship.

Lack of coordination is often the fault of the minister. It is his business to plan the order of service, and to indicate to the organist the thought which he wants emphasized. Far too often the organist is permitted or encouraged habitually to select the hymns and anthems. When that is the case it is impossible that there should be any real unity in the service. The minister ought to fix upon his subject for Sunday early enough in the week to be able to select hymns appropriate to his thought before the choir practice. He should be familiar enough with the stock of anthems on hand to be able to guide the organist to an intelligent choice so that the anthems also will turn the minds of his listeners in the desired direction. It is preposterous to expect any unity in the service when the two ends of the church do not thus work together in harmony. The minister will preach a sermon on "The Strenuous Life," and the choir will follow with "Oh for the wings of a dove, fain would I fly away and be at rest." Or like the young parson in the story, he will preach a vigorous temperance sermon, and the choir will announce, "I've reached the land of corn and wine; and all its riches freely mine." Or again he warns his people against gossip, and the choir chants, "Tell it out among the nations." Such anti-climaxes are amusing to read about, but they are fatal to the religious effect of a service, and are without excuse in a well-ordered church. Equally to be

avoided are the doctrinal effusions too often heard from the choirs of our churches. It is notorious that the doctrinal content of hymns usually lags far behind the march of theology. Too often we sing words which we would not say. We are little more logical than the English clergyman with whom a friend remonstrated concerning the use of the Athanasian Creed in the service. "Oh well, you know," he said, "We don't *say* it, the choir chants it for us." We have all heard anthens in Unitarian churches which expressed sentiments with which neither congregation nor minister had any sympathy. At a service at which one of our distinguished Unitarian leaders preached I have heard the choir sing, "O lamb of God that takest away the sins of the world." Such cases are usually the fault of the minister. He ought to eliminate all such unsuitable anthems from the music library. The organist is always more interested in the music than the words, and often is quite unaware that any given words are objectionable. He is entitled to the advice and counsel of the minister on the subject, and ordinarily is glad to cooperate in the arrangement of an effective service. It is indeed often difficult to get anthems with suitable words. It is astonishing how much respectable music is set to words which are trivial and meaningless. And to us a large portion of excellent anthems are useless because of theological implications. The American Unitarian Association has done a very helpful thing in publishing two collections of available anthems of high grade, though the Committee has included two or three with theological expressions which some of us would not care to use. And it is a pity that we do not avail ourselves more of the various beautiful settings of some of the psalms which have an established place in the service of the Episcopal Church. The Venite, Psalms C, LXVII, CIII, XXVII, the Benedictus, the Nunc Dimittis, and others are perfectly well suited to our use.

Here then are three ways in which the devotional character of our church service can be greatly improved by the exercise of care in using only good church music; by avoiding so far as possible the intrusion of the personalities of the singers; and by insisting that hymn and anthem shall be a genuine expression of the religious feeling of the congregation, forming a properly coordinated part of the whole service. When the music in our churches is thus ordered it will become a far more potent factor in uplifting worship than it now is, and will impart to our services something of the spirit which now they too often lack.

H. W. Foote

A prominent Unitarian layman on the Pacific Coast, a professor at Leland Stanford University, believes that one reason why Unitarianism does not commend itself to men in general is because it does not emphasize sufficiently the beautiful, as well as the true and the good. He puts it thus: "Puritanism was devotion to the good—blind and ugly, but uncompromising. Unitarianism was devotion to the true—overtolerant and unemotional, but complete. At the present time the two most significant and influential phases of Christian faith are marked, the one by the poetry and music of its service, the other by such devotion to the health and beauty of the spirit of all things that its followers disregard and deny the very existence of ugliness and evil. Our reverance for the truth keeps us from any possible fusion with either of these bodies, but we have much to learn from them."

The Church and Public Morals

An Address Read at the South Middlesex Conference, Natick, Mass., June 6, 1907

BY REV. HENRY C. DELONG

THE Church and Public Morals! Church is a word that covers a multitude of meanings. Some people always write it The Church, both words capitalized, that they may fill it with their swollen conceit that they alone are entitled to use the word. But for us it means the expression in the world through the thought and life of those who believe in it, of religion as an ethical force, first and last, and always. We are about to inquire whether the church fully understands its office and is equal to the high demand. I fear however, that in this I have in mind the pulpit or minister primarily, but as he is but the voice of the church, and has no virtue in his office, perhaps I shall assume no ecclesiastical airs in considering his voice as that of the body of men and women who freely and voluntarily accept his leadership.

Obviously the church exists first of all for personal moral instruction and quickening under the inspiration of religion. You may have an ethical society without religion. There are such that put the church to shame if it is a church that seeks to save men by hocus-pocus instead of by character, or if it is a church that lives for itself, to keep itself alive and admire itself. But a church with religion has in it something most commanding, the idea of God as a moral power behind the life of men, and as the moral ideal toward which they are to strive, the best possible realization of what they are to seek. Moral instruction and quickening is the primary office of the church. And of these the refreshing and vitalizing is of the greater consequence. The instruction for the most part has been provided for by a thousand agencies of our present life. But to stir religion into conscious life, to free it from the deceptions and sophistries that lurk about it; to rouse the feeling for it, and the will to do it, —this is of most importance. "The great name, God," it was said, "if once really believed would shake our world as no earthquake ever did; but on the contrary it does not shake it half as much as the Stock Exchange." If this be true, as there is much reason to fear, it points more clearly the duty to those who believe in God to conceive him more clearly and definitely, to know him more really ourselves, and to set him in living relations with his world.

But the church as the highest expression of religion in connection with life has something more to do, to create a public moral sentiment which shall hold all the conduct and activities of men in every realm to a supreme standard of righteousness. Nothing is much more evident in our time than that we have fallible and varying standards shaped by prudential motives and the laws of trade rather than by an ideal of righteouness which rules in all the conduct of men. We have the striking anomaly of one standard of morals for personal conduct and another for the transaction of business, especially of business on a large scale. We have the man of affairs just and generous in his treatment of his family and those nearest to him, and a grinding employer in the conduct of his business. We have the philanthropist sowing his wealth with a prodigal

hand for the improvement of education or the spread of religion,—wealth which he has extorted from the nerves and bone of his fellows by the dismal law of supply and demand, which he makes more dismal and hateful by his own power to depress the price of wages; nay, worse still, who controls the products of the earth, perverts the laws of justice, crowds the weaker to the wall, and is still accepted as a good man in private life, or an esteemed Christian—Heaven save the mark!—in the church.

It is the presence of such things as these which make the problem before us, that of the church in relation to public morals. One way of approaching it is to keep the church separate from all political, social, and economic questions, shutting it in to teaching religion that has nothing directly to do with them, and can only influence them through men and women it has instructed or converted, as the case may be, to a view of religion that alone concerns the private soul. Lately I have seen this view presented with much force by a minister of a metropolitan pulpit, and that not of the medieval, ecclestiastical type. He says: "In the time of Christ the air was filled with questions, political, social, economic, ecclesiastical, but he refused to touch them, so eager was he to say just one word more about God. Evils lifted their hoary heads on every side,—slavery, Roman tyranny, the social evil, false customs, economic tragedies,—but he never lifted a hand to strike them. No age ever had more problems than his. But to him there was only one fundamental problem, and that was the problem of sin, and he had time for the discussion of none other. The estrangement of the heart from God—that to him was the root of all tragedies. A will fixed in rebellion against the good Father—that was the fountain of all the world's woes. * * * * * Such a line of action on his part was of course disappointing. It was even exasperating. The intellectual people of the day had no use for him. Men of acumen and large mental grasp smiled at the poor peasant telling people little stories about God. Men of patriotic fervor, alive to the needs of the day, sneered at him because he did not fall in with their plans and adopt their panaceas. To all practical men who believed in grappling with problems and suggesting solutions, he was a visionary, a fool." I am sure that you have punctuated this with as many interrogation points, emphasized by denials, as I have done. So we will let it pass as an intense putting of the point of view of the church as concerned only with sin, and to which sins, that bulk large in business, in society, in politics, are to be left to prosper or perish as they may.

Then there is another view which makes the church an open arena for the discussion and settling of questions still in debate, where a sort of omniscience has been conferred by the gift of moral interest, and needs not to be mated with profound study and experience. Perhaps there is no more marked abuse than this of the cuhrch as the expression of religion as a moral power. When it undertakes to be the equal or the rival of the newspaper, and to make its opinions on all subjects answer instead of serious, thoughtful impression, it will have its just reward if it falls into contempt. We do not wonder sometimes that the reverent mind reacts from this to the view I have just dwelt upon, and draws a hard and fast line against all questions that lie outside of religion as it concerns the individual soul

Between the two views, as I judge, lies the place of the church. It is concerned with public affairs only where the higher interests of man are involved.

There silence is cowardly, and it is to be false to them not to have a clear and distinct message concerning them. Nowhere will we find a better illustration of this moral interest, or more earnestly expressed, than in the noble examples of the best of the Hebrew prophets. Between the years 825 and 775 B. C. the kingdom of Israel had reached the highest point of its power. Jeroboam II. had conquered for himself a part of the empire of David. But to the prophet Amos the prosperity with its attendant luxury and moral corruption were signs of coming destruction. He says, "Because Israel sold justice for silver, and the poor for a pair of shoes; because her nobles reclining upon their ivory couches pick the lyre, to play like David, and drink wine from full cups not grieving for the affliction of the people, Israel must pay the price of all her sins." With increase of moral indignation he exclaims, "You shall build yourselves houses of hewn stones, but shall not dwell in them; you shall plant pleasant vineyards but shall not drink of the wine. Jehovah has sworn, I abhor the pride of Jacob; I hate his palaces. Bring your sacrifices every morning, and your tithes every three days; but Jehovah hates and despises all your festivals. What cares he for your offerings? He will roll the altar upon your heads and crush you under the ruins. If you seek refuge in *sheol* he will drag you from there; if you ascend to heaven he will bring you down. Jehovah cries, Away from me with the noise of your songs, that I may not hear the sound of your lyres, but let righteousness gush forth as water, and justice as a never-failing stream." Here is a religion that has something to do with public morals!

And if we turn to the great master of religion, shall we find him having nothing to do with evil in society, and everything with evil in the individual? Who but he declaimed against Moses's law of divorce and set up a standard of a higher sort? Who but he reversed the iron law of stoning to death for a social offence and put the law of humanity and pity in its place? What is the meaning of the terrible invective against hypocrisy, extortion, and corruption, that burn still on the pages where they are written? No; against moral evil that wrongs humanity no voice was ever quicker to speak, or more dreadful than his. And in every time since in which his religion has been a living force, it has spoken with like intensity, if possible to shame men out of their evil, or if that might not be, to hold them up to contempt and scorn.

So far, then, we may see clearly our principles of the relation of religion to the morals of the world, and some applications of it that win our approval and commendation. But the way is not always so plain. We shall have to admit that in some instances, in our time, it is not a little difficult to say just how a clear conscience is to decide. For in these cases they are often questions of economics, and to see clearly what may legitimately belong to business, and what to morals, requires discrimination so that morals shall not be, on the one hand, fanaticism, or on the other, an easy and placid yielding to customs and usages that cannot plead immunity from conscience and the moral law.

One of these that confronts most seriously and aggressively our time, as it never before confronted any time, is that of wealth, the methods by which it is won, and the morally corrupting use to which it is often put. We have in mind here not the ordinary pursuit of wealth in manufacture and commerce, but those giant monopolies that interfere with, and make well-nigh impossible individual initiative on the

part of others. If, as I suppose, we may believe that we have the true history of the greatest of these, then we know that this is what it has done; and by long-headed and well-matured methods intends to do it as a part of the policy on which the business is conducted. The Secretary of Commerce is so well convinced of it that he is trying to bring it to account as a menace to the public welfare. This is but one of the many sins that have been exposed. And while with the question of Trusts, as such, the church has nothing to do, with the question of notorious violations of justice and equity it has much to do. And the church has been in the right when it has called to the bar of higher public opinion methods of business which threaten human welfare, and if they could succeed in this will at last destroy freedom of action in affairs, and make impossible the larger life of men which must have as its basis the opportunity of fairer circumstances.

Then again we have the morally corrupting uses to which often money is put, and the gigantic peculation and fraud which has loomed so large in recent times. There is no need to recount the alarming life-insurance frauds, or the wide suspicion of the purchase of legislatures by great corporations. But one wonders whether it must always be that the methods of political parties, in this respect the greatest of sinners, will have only to write "tabu" over whatever they choose to do, and the church will have to be as silent as if Heaven had commanded it to bow its head in the dust. Some of the largest contributions of stolen money by a great Life Insurance Co. were devoted to win success in the last Presidential campaign, and when at the demand of law the amount had to be made good to the stockholders, we did not hear an uprising of the political conscience in consequence and the return of the money. No one can fitly portray the woful demoralization which has fallen on our generation by such methods. The revelation of our cities, one after another is most appalling, and to such depth of degradation have some of them fallen that safety of life and woman's honor are endangered. Would that there were half the zeal in the church of every name for purity and integrity, for justice and safety of life and person that there is for dogmas that dishonor God, and rites that seek to save the world by incantation rather than by justice and goodness.

And again, is it a question of casuistry only that we had before us several years since as to the acceptance by the church of money gained by unrighteous methods? The great missionary bodies decided that it was, and kept the money. But why should not a plain man say, Well, I think the church that did this is an accomplice in the methods by which the money is made. Oh, but they tell us, if you are to be so nice as this you will have to scrutinize carefully every dollar that comes into the treasury of your church, and you will end in having to take yourself out of a society where such things are the rule instead of the exception. Is it so bad? Then it is time the church found out if it is, and what it is here for. For one, I do not believe it, and if I did, I should think it quite time that some mantles of the old prophets were exhumed, carrying with them the clear-seeing, the moral insight, and the indomitable courage of that mighty race of men.

But leaving this I am led to ask if there is anything the church, that is a body of men and women pledged to bring righteousness into the world, can do to uplift what is the foremost organ of public opinion, viz., The Press. It thinks pretty well of itself, but the pity

is that we cannot always think as well of it. Mozoomdar said of the missionaries he knew, "it is hard to get along without them, and hard to get along with them." We shall have to say the same, for the most part, of the newspapers. They are commercial enterprises, we are told, and clearly appeal to a world, a considerable portion of which must be lying in wickedness if it likes them. But it is not easy to see why we should have served up to us every day all the savagery and crime that still lurk in human nature that has not thrown off the brute inheritance. Most of all we are not able to see why the most abominable of crimes must have their nauseous details, and their demoralizing evidence thrust in the eyes of the whole public. These things are at best police news, and should be remanded there. And if directly we cannot bring about reform in what is a crying evil, we can use as much discrimination as possible, and give encouragement and support to such as are the least harmful, and so little by little bring about a public sentiment that shall make this organ of public opinion the expression of the best public opinion, an agency in lifting up the morals of the world.

So too, I should be glad to say something of the greater influence which the church might wield against the dread barbarism of war. Human passion runs so strong, nations are so easily involved in strife, and before the sober thought has time to arise and make itself felt, the die is cast. More important, therefore, is it, that in times of calm, religion should make itself felt in preparing the mind of the nation for serious deliberation when danger threatens. I suppose Peace Conferences at the Hague do reflect the rising tide of moral sentiment which the church has largely created. But if it had been entirely faithful to its duty, and had lived up to the spirit of its religion, this work would have been accomplished long ago. The pity is, and the shame, that the church does not more than half believe that Peace is possible to the world. And what with large armies, and navies increasing in size each year, and a considerable share of the immense revenue of our own country devoted to war, the day is distant when we shall beat our swords into plowshares and our battleships into old junk. Nevertheless, so far as in us lies we will strive to that end, and the voice of the church will be foremost in preparing the way for it.

There are other questions of deep and vital moment which the future of man on earth must face. But upon them I cannot enter. Perhaps these will suffice to show that the church has before it serious tasks that will tax all its faith and courage. Will it enter upon them with the energy they demand, or will it content itself with prophesying smooth things, or none, and leave the world to its fate? I confess it stirs my blood when I hear the writer I first quoted, say: "I like to think that a preacher should talk differently from any other man in the community; that a sermon should be unlike any other discourse among men. I like to think that a Christian church should be different in atmosphere from any other building built by man. On going into the house of God one should know at once that it is not a lecture-hall, a reform club, or a newspaper office. There ought to be in the air a mystical something which awes the heart and impels it to look upward. There ought to be something there which makes one feel like saying, This is none other than the house of God; this is the gate of heaven." The gate of heaven! And the hell of passion and greed rages be-

low for which the lazy saints dreaming themselves away into everlasting bliss will not so much as lift a finger. How weary of them God must be!

National Conference of Unitarian and Other Christian Churches

Preliminary program of the Twenty-Second Meeting, at Boston, Mass., September 23, 1907. The meetings will be held at Tremont Temple, Tremont St.

At the last regular session of the Conference at Atlantic City, N. J., in 1905, it was voted that the Conference in 1907 should hold only so much of a session as was necessary to comply with the requirements of its by-laws. It was also voted that the Council of the Conference should do all in its power to make the sessions of the International Council a success.

After a conference with the Executive Committee of the International Council, the Council of the National Conference in accordance with the wishes of the Committee have arranged the following program for the Monday morning and afternoon previous to the formal opening of the International Council. In the preparation of this program the Council has had two motives.

Mindful of the fact that our visitors from over the water are at the present time greatly interested in the relations between Church and State, it seemed fitting that, after an experience of over a century in the separation of Church and State, we should gather up the results of that experience for our own instruction as well as theirs. This was the first motive. The second, co-ordinate in interest and importance with the first, the Council believed would be better served by making it incidental to the first. The Council believed that the only possible basis for a federation of the liberals of America would be found in the distinctive principles and life developed in our free churches. The second motive was to furnish in some measure suggestions for the basis of such a federation.

Accordingly, the program has taken shape, presenting a picture of the life of our free churches in relation to social, civic, and religious conditions, and in relation to theological development. It also presents two fruits of our freedom as that has issued in Congregationalism and the separation of Church and State. In brief, it presents a study of the religious life of this country which has developed in an atmosphere of freedom.

MONDAY, SEPTEMBER 23.

A. M.

10:00 Opening Devotional Meeting.

10:15 Address by the President, Hon. Carroll D. Wright, LL. D., President Clark College, Worcester, Mass.

10:45 Appointment of Committees and the Introduction of Business.

11:00 Report of the Council by Rev. P. R. Frothingham, Chairman, Boston, Mass.

11:30 Address, "The Property Rights and Duties of American Churches." Chas. W. Eliot, LL. D., President Harvard University, Cambridge, Mass.

12:00 Address, "Faith as Effected by Freedom," Rev. George A. Gordon, D. D., Boston, Mass., Minister Old South Congregational Church.

12:30 Adjournment.

AFTERNOON SESSION

P. M.

2:00 Opening Devotional Meeting.

2:15 Address, "Our Free Churches in Relation to Theological Development." William W. Fenn, A. M., B. D., Cambridge, Mass., Dean Harvard Divinity School, Cambridge, Mass.

2:45 Address, "The Good and Evil of Denominationalism," Prof. Francis A. Christie, Meadville Theological Seminary, Meadville, Pa.

3:15 Address, "The Separation of Church and State," Hon. Marcus P. Knowlton, Chief Justice Supreme Court of Massachusetts.

3:45 Address, "A United Liberal Church," Rev. Marion D. Shutter, D. D., Minister Church of the Redeemer, Universalist, Minneapolis, Minn.

4:15 Reports of Committees and Final Business.

4:30 Adjournment.

A dram of real friendship is worth much more than a whole wagonload of veneration.—*Carl Hilty.*

The Nicetown Club for Boys and Girls

(The E. W. Clark Memorial)

BY REV. OSCAR B. HAWES

IN between Germantown and the heart of Philadelphia is a large manufacturing district euphoniously called Nicetown. Gathered in the vicinity of such huge industrial plants as the Midvale Steel Works, The Link Belt Engineering Co. and the Sauquoit Silk Mills are the homes of thousands of laborers, with many a saloon and cigar store and now and again a little retail shop, mixed in among them.

Here in the summer time the streets swarm with children, dirty and uncared for. Here also in winter, although the community hardly has the aspect of a "slum," there are often two or more families cooped up in the small two or three-story houses which crowd close upon the pavements. Near by is one of the great freight yards of the Philadelphia & Reading Railroad and many a life as well as character is lost through yielding to the temptation to play and steal.

In this environment many of the boys and girls, most of them American born, though often of foreign parentage, seem quite naturally to fall into evil ways. The police speak of them as "a bad lot." Many soon enter the semi-criminal class. And yet, on the other hand, these boys and girls are for the most part of such intelligence and ability that, if led in the right direction and stirred by the right ambition, they develop into strong men and women and make a good reliable element in municipal citizenship. There is rather more promise in

them than is generally found in the foreign children of a real "slum."

This therefore seemed precisely the field where an uplifting influence was particularly needed. There was no Y. M. C. A. near at hand. The churches reached very few of the boys and girls throughout the week. What was needed was a real friendly interest, expressed so far as possible, in the most practical and approved methods, a helping hand extended not in order to swell a Sunday School or to win converts to a creed, but to give human life a better chance to realize its best and for the joy of helping in the fulfilment of a spiritual promise.

As a beginning therefore a little four-room house was rented with a stuffy cellar underneath. No one knew that any church was doing this, or that a minister was involved in it. The boys and girls as a rule did not have much use for the conventional church mission. At first we were thought of as intruders. But little by little the respect and interest of the neighbors was won. The boys and girls began to enjoy coming in the evening to play games or to be read to, or to work in the carpentering and scroll saw classes in the cellar.

For some time there was a good deal of confusion in the tiny house and as the numbers of those who attended increased, the difficulties became greater. Gradually however the work was systematized. One or two paid helpers were engaged. A regular kindergarten with a paid teacher was established. Classes in sewing and cooking were started for the girls.

Within a year the attendance at the club increased so much as to render larger quarters necessary. A three-story house with a little more extensive cellar was therefore secured. The top floor was given over to a reliable English woman and her son who acted as caretakers. In order to have the best effect upon the boys and to deepen their interest, club dues of five cents a month were charged for each member. New classes for the boys were formed,—brass hammering, wood burning, cobbling, in addition to the carpentering and scroll sawing. The largest room on the second floor was turned into a crude sort of gymnasium where a paid instructor gave the boys such drill as was possible in the limited space. More games and books were secured and a new world of pleasure and of literature was opened to many of the children.

The influence of the club was seen in many ways. Cleanliness of speech as well as of body was required, a manly standard of conduct was established, and it was not long before a great change in the appearance as well as the manner of the boys and girls was apparent. This influence also reached the homes, which were often visited, and the parents also felt something of the benefit. On one occasion a little girl in the kindergarten was quietly told that it was better not to crowd her food into her mouth so fast and later it was learned, that at the next meal at home, she said to her father "you mustn't put so much into your mouth at once, the man at the kindergarten said so."

After a couple of years in the larger house a banjo and madolin club was started for the older boys. Judging from the appearance of the rough and awkward hands it did not seem that success in this direction could be possible. But it was announced that if they earned the money wherewith to buy the instruments a teacher would be furnished with no other expense to them than the nominal club dues. The boys were in earnest. Soon,—partly through the influence of the savings bank which had been established for a year or so and had brought new

thoughts of thrift and possibilities of the future to many of the young wage earners,—the instruments were bought. The progress was surprisingly rapid. Within a few months the mandolin club of ten boys played a very creditable part at one of the club entertainments. And meanwhile the influence upon them had been of untold benefit.

Year by year the interest and the numbers increased and the loyalty of the boys to the club was further strengthened by the summer camp. For two weeks some twenty of the older boys were taken for an outing to a spot on the Delaware and Chesapeake canal where the water-way broadened out almost to the proportions of a lake. Each one who went paid something toward the expense of food and shelter, three dollars for one week or five dollars for two. This money some of the boys had been saving for months previous in the savings bank. In the more intimate relationship of the summer camp the boys gained new ideas of self control, of cleanliness in thought and speech and body and naturally a new and intense interest was developed in wholsesome athletic sport.

From this closer fellowship and increased loyalty of the boys both to the organization and its ideals grew one of the distinctive features of the club. A committee was formed which became responsible in great measure for its general welfare. The members of the committee each wore a badge, and as they proved worthy were assigned to positions of responsibility. One was given charge of the games, another was made assistant in the bank, others helped in the class rooms, or took the attendance, or were responsible for the order in the reading and game rooms. Every week the committee, with the President and Director of the club as members ex-officio, met to discuss the week's work

THE AUDITORIUM

and all plans for the future. Entertainments were arranged and new methods of enlarging the influence and scope of the club were considered.

Under this inspiration the membership again soon grew too large for the building. A hundred and sometimes a hundred and thirty boys were crowded into the six small rooms and cellar of the house which were at their disposal. The air became foul, and conditions were such that the best work could not be done.

Then came the great step forward. The club had only been organized four years, but it had abundantly proved its usefulness in the community. The kindergarten had been successful. The parents of the older boys and girls as well, had in many cases been visited. Indeed one of the more experienced volunteer helpers devoted herself largely to this work. In many instances of need help that proved far more valuable than the mere supplying of money was given. Whenever needed the co-operation of the Charity Organization Society was sought and the case turned over to its experts. More than one family suffering from sickness or accident or divided through one cause or another, was so assisted that a permanent change in the home life was the result.

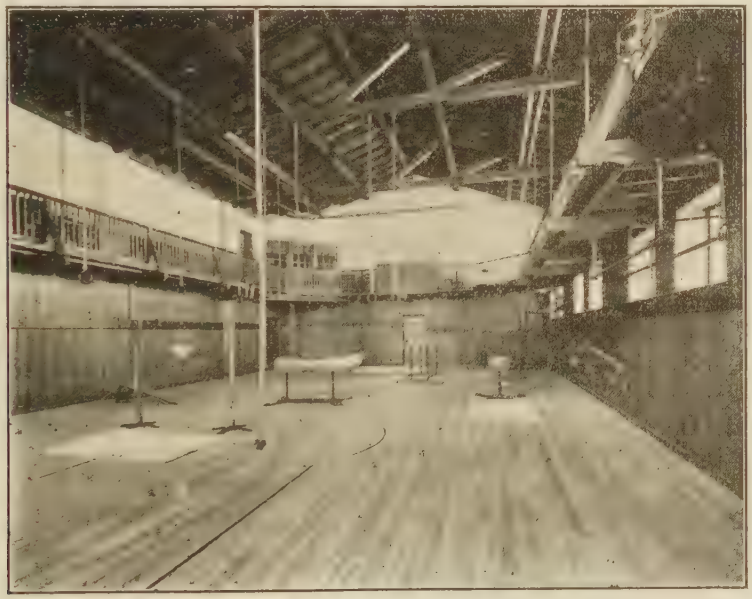
Under these conditions the community began to ask as to the future of the club. Then it was that the sons and daughter of Mr. E. W. Clark came to feel that no more fitting memorial to their father could be established than a suitable and adequate building for this work in Nicetown. Mr. Clark had been one of the founders and for years the leading spirit and chief supporter of the Germantown Unitarian Church. From the very beginning he had been of the greatest financial assistance to the undertaking at Nicetown. He had al-

BOYS' READING ROOM

ways been interested in education, especially of those who were lacking in natural and material advantages. This fact as well as the interest of the family in the work, made such a practical memorial especially fitting.

The building was therefore planned and erected on a splendid corner site. Its interior arrangement is in many ways unique and altogether it is one of the best boys' club houses in Philadelphia. The auditorium with its attractive stage fitted with every modern improvement seats four hundred. The gymnasium is two stories high, sixty feet long and thirty-five feet wide, with a gallery running around it for spectators. Its equipment is complete in every way. The shower baths, and dressing rooms on one side, and the big airy class rooms on the other adjoin the gymnasium. On the top floor are the large reading and game rooms with special committee rooms for both the boys and the girls, as well also as a suite of four rooms and bath for the resident director and his wife, who, it is hoped will take charge of the club next autumn.

The E. W. Clark Memorial was dedicated April 17th, and immediately afterward the membership of the club was nearly doubled. At the present time there are nearly two hundred girls enrolled; these girls have the use of the entire building once a week. The boys number about four hundred. On every Saturday evening up to the end of May an entertainment was given to which both boys and girls were admitted, thus keeping them from the cheap theatres and other resorts of a degrading character. Whenever possible the boys and girls were encouraged to "get up" entertainments themselves. On a recent occasion some of the older girls, after long training by one of the volunteer helpers, gave a play in which they



GYMNASIUM

surprised us all by the excellent result of their study and effort. The girls' committee, organized like that of the boys, meets on Saturday afternoons for tea, and altogether under the admirable guidance of its volunteer leader who has been devoted to it, the girls' club has during the past year achieved remarkable success.

On entering the new building both boys and girls voluntarily raised the amount of the club dues. The Junior boys, from ten to fourteen years old still pay five cents a month, the intermediate boys fourteen to sixteen years of age pay ten, while the seniors pay twenty-five cents a month. The girls are divided into two classes which pay five and ten cents respectively.

The new building, besides making the larger membership possible, has in other ways shown its good effect. Its beauty, especially in its interior has created a new sense of respect and the right sort of pride among those who use it. Interested people have come from all parts of the city to examine it. The whole community feels the benefit. The parents express appreciation and attend the entertainments. Even the police admit the boys are better!

The work is of course wholly unsectarian. The boys come from many different Protestant churches and a large proportion of them are Roman Catholics. The effort is made to strengthen each in his own proper allegiance and to confirm every good influence in the life of all. The object is to help in the physical, mental and moral improvement of the boys and girls, to make them in their turn better citizens and workers, better mothers and fathers.

While wholly unsectarian in this way and inviting all possible co-operation, it is nevertheless true that the undertaking had its origin solely in the Germantown Unitarian Church and owes its maintenance and success almost entirely to the same source. It has formed a most important part of the minister's ministry for the past five years. The Women's Alliance have been practically responsible for the girls' work; the Young People's Union helps in many ways, and the Men's Club was organized in part for the very purpose of establishing and maintaining this undertaking. Both congregation and minister look upon it as the practical expression in service and fellowship of the ideals of liberal religion. This work of the development of those who need inspiration and help seems to be indeed the natural form of the religion of love to God and man and as such the Germantown church rejoices in it.

Dedication at Harrietta, Mich.

On July 6th and 7th occurred the dedication of the People's Church of Harrietta, Mich.

Harrietta is a small and a very young town in the northern part of the state. It is still surrounded with primeval forests of maple, pine and hemlock, while here and there, in every direction the land is being cleared and fertile farms with gardens, orchards and commodious buildings are making their appearance.

The church, which is the second one of the town (the Methodist church having been built three years ago), is neat and attractive. It is constructed of cement blocks with stone finish. The square tower gives to the structure a substantial and picturesque appearance. By swinging open the large doors connecting the two rooms, accommodations can be provided to seat comfortably 250 people. The interior is finished in the natural wood, stained and polished. The floor is of hard maple, no carpets except in the aisles are used. The pulpit furniture, the gift of Mr. and Mrs. Udell of Grand Rapids, harmonizes with the prevailing tone of the interior.

The society has built slowly and well and has expended thus far over $3,000.

The first service was held in the new building Saturday evening, July 6. Rev. Mr. Backus offered prayer, and Rev. H. Van Ommeran of Mt. Pleasant, Mich., preached the sermon.

Sunday afternoon the dedicatory service proper was held. Rev. J. P. MacCarthy offered prayer, Rev. W. M. Backus of Chicago preached the sermon, Mrs. William Barry delivered the speech of presentation for the people, and then Mr. Backus dedicated the church to the service of God and to the service of humanity.

Immediately after the afternoon service the ladies of the society filled the lecture room to hold a conference with the State Director of Women's Alliance, Mrs. Hiram Marks of Detroit, Mich. A very helpful and suggestive session was enjoyed.

In the evening the closing service was held. Mr. Van Ommeran offered prayer and Rev. Joseph B. MacCarthy, Ph. D, of Kalamazoo, Mich., delivered an inspiring address.

Rev. Merritt S Buckingham, who as missionary agent for Northern Michigan, has been serving this society, together with the other societies of his circuit, since the beginning of the year, feels greatly pleased at the encouraging prospects for liberal religious work not only in Harrietta, but in nearly every part of the field to which he has been assigned by the Association. Ground is to be broken this week at Bendon, Mich., for the erection of a liberal church similar to the one in Harrietta.

Next Sunday a new and promising Unitarian society is to be organized at Traverse City. The "field is white for the harvest" in this part of the state, "and the laborers are few." We need more churches like the one in Harrietta.

Unitarian Conference at Chautauqua.

On Wednesday and Thursday, Aug. 7 and 8, the Meadville Unitarian Conference will meet at Chautauqua, N. Y. The topic, around which all addresses will centre is "A Clearer Idea of the Importance of a Church to Society." The opening session will be held at 1:30 o'clock on Wednesday, August 7. We expect as speakers Rev. U. G. B. Pierce of All Souls' Church, Washington, D. C., Rev. A. M. Rihbany, Unitarian Church, Toledo, Ohio, Prof. F. C. Doan of the Meadville Theological School, Rev. L. W. Mason of the First Unitarian Church of Pittsburg, Pa., Rev J. H. Applebee of the Pilgrim Church, Attleboro, Mass., Dr. James G Townsend, Jamestown, N. Y., Rev. Thomas Clayton of Allegheny, Pa., Rev Samuel M. Crothers, Cambridge, Mass., and others. The Conference will close with a public reception in honor of Rev. Samuel M. Crothers of First Parish Church, Cambridge, Mass. This will be held on Thursday evening, August 8.

It is expected that all the neighboring ministers, and especially those of the Conference, will be present to remain at least through Saturday. The regular sessions to be followed by ministerial gatherings.

We expect a most enjoyable series of meetings, during which there will be exceptional opportunities for acquaintance and friendly intercourse.

The program of the Chautauqua Institution is especially rich and varied at the time of our Conference, and we confidently expect a large attendance and much enthusiasm.

Thirty day excursions from all points on trunk lines on July 26. Rate for round trip, fare one way plus $1.

For Chautauqua program address Chautauqua Institution, Chautauqua, N. Y. For particular information write

REV. WILLIAM CHANNING BROWN,
Box 174, Chautauqua, N. Y.

The annual meeting of the Unitarian Conference of the Middle States and Canada will be held with the First Unitarian Church in Philadelphia, November 13, 14 and 15.

Our Historic Churches

IX. The First Unitarian Church of San Francisco

BY REV. HENRY WILDER FOOTE

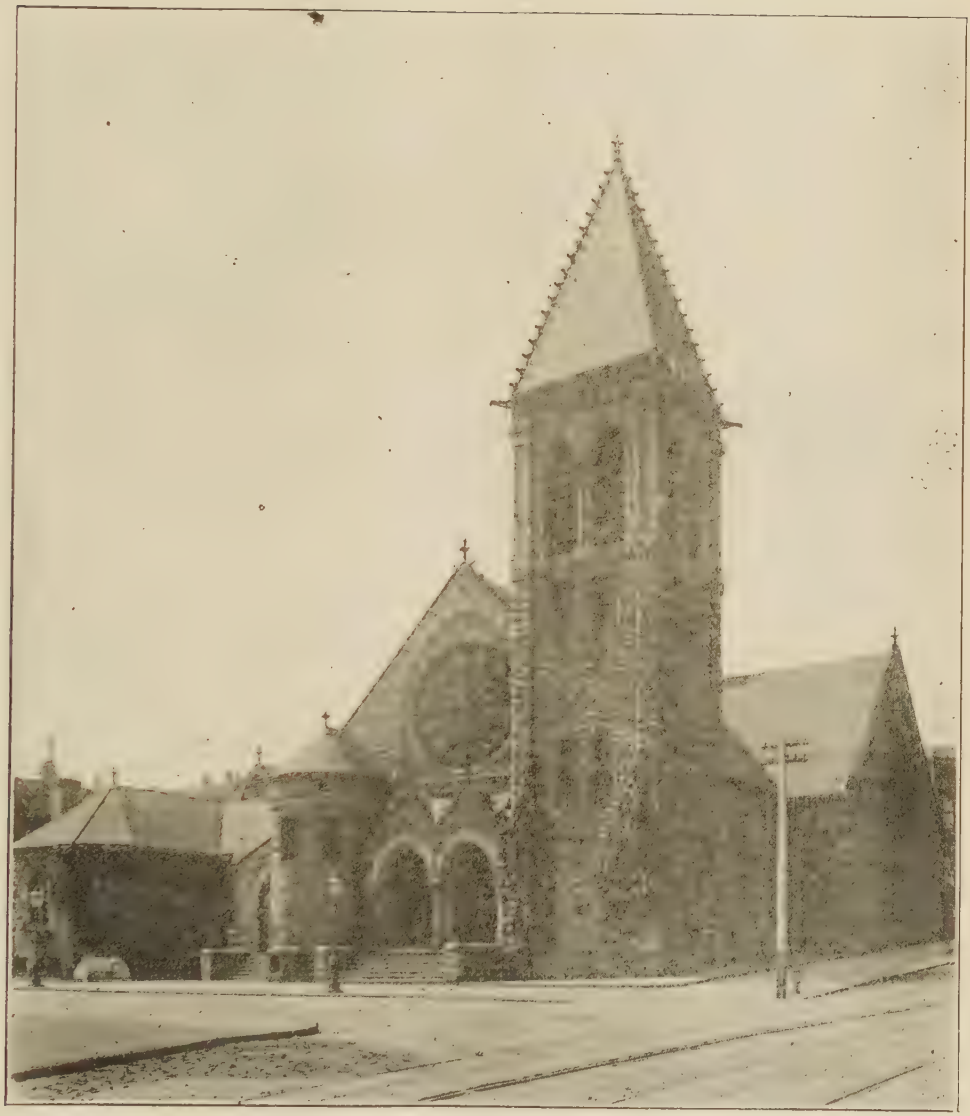
IN 1850 San Francisco was a whirlpool of excitement. The little hamlet of a year or two before suddenly swarmed with men drawn to California from all parts of the world by the news of gold discoveries, and the city sprang up like a mushroom over night. It was a community utterly lacking in homogeneity, a camp of men, many of them adventurers, not a city of homes. These men were many hundreds of miles, by land or sea, from civilization and its restraints. But some among them were glad to seize such opportunities as offered to lay the moral and religious foundations of the new state which was to be. Therefore when a Unitarian minister chanced to visit the city they caused the following notice to be published in the "Alta California" for Oct. 18, 1850:

RELIGIOUS INTELLIGENCE.

There will be religious services (Unitarian) on Sunday morning next, October 20th, at 11 o'clock, at Simmon's Athenaeum Hall. Entrances on Commercial and Sacramento Streets. A discourse will be preached by Rev. Charles A. Farley.

Twenty-five men remained after the service had been held in accordance with this notice, to arrange for further services and for the formation of a permanent society. So, on Nov. 17th, the First Unitarian Society of San Francisco was permanently organized. Meetings for worship were held from week to week, until Mr. Farley's return to the East in April, 1851. Soon after his departure two great fires almost obliterated the city and it was not until January, 1852, that the members of the new Society felt able to open communication with the East in the endeavor to procure a settled minister. By mid-summer Rev. Joseph Harrington had been engaged. He arrived the end of August with his family. A lot had been already bought, and presently the Society was reorganized, and a committee appointed to arrange for building a church. But Mr. Harrington's career, thus auspiciously begun, was cut short by death on Nov. 2d of the same year. The society bore up bravely under the blow, voted to proceed with their building plans, and at once set about procuring another minister. Rev. Frederick T. Gray, minister of the Bulfinch Street Church of Boston, was engaged for a year. He arrived in June, 1853, and on July 17th the new church was dedicated. Already the city was assuming a more settled aspect. Men were establishing themselves in business and preparing permanent homes there. Mr. Gray organized the parish along the usual lines, and at the end of the year left it well established. He was succeeded by Rev. Rufus P. Cutler, who served from Sept., 1854, to June, 1859.

With the coming of his successor, Rev. Thomas Starr King, in April, 1860, the church assumed the important place in the community which it has ever since held. Starr King, though only thirty-five, was already an important figure in the Unitarian body, and his willingness to leave a large Boston church to come to California, and to stay there, shows the estimate placed



FIRST UNITARIAN CHURCH OF SAN FRANCISO, CAL.

upon this, at that time the only Unitarian pulpit west of St. Louis. Starr King was born in New York, Dec. 17, 1824, where his father was settled as a Universalist minister. When the boy was 15 years old the father died at Charlestown, Mass., whither he had removed. The straitened circumstances of the family made it necessary for the boy to go to work, but he did not cease his studies, and by the time he was twenty-two had acquired an astonishingly wide and varied knowledge. At that age he was ordained minister over his father's old church in Charlestown. His fame as preacher and lecturer increased rapidly and in 1848 he became minister of the Hollis Street Church in Boston. When he was called to California he was just coming to the height of his powers, being possessed of great intellectual ability, independent in thought, buoyant in spirit, and of most attractive personality. He went to San Francisco for a year's engagement, on leave of absence from his Boston parish, but during that year the Civil War broke out, and he felt that the need in California was so much greater than at home that he definitely resigned from the Hollis Street Church.

His first year was devoted to strengthening and perfecting the organzation of his new parish, but with the secession of the southern states he heard a call to a far wider and greater work than that within his church walls. For a while the action of California was doubtful. There were many southern men in the State, most anxious to attach it to the Confederacy; there were lukewarm northerners who felt that the strife was so remote that the state had best remain neutral; there were some who dreamed of a new and separate republic on the coast. A great political campaign ensued, into which Starr King threw himself with intense energy. He travelled up and down the entire state, speaking and lecturing. When, in the fall of '61, California voted by an overwhelming majority to remain a part of the United States, Abraham Lincoln said that it was Starr King who had saved California to the Union. Mr. King next took up work for the sick and wounded soldiers, and was instrumental in raising a million and a half dollars on the Coast for the Sanitary Commission.

In the meantime his church was growing rapidly. In December, 1862, the corner-stone of a new edifice was laid, and in January, 1864, the church, larger and far better arranged for parish work than the original edifice had been, was dedicated. Starr King preached but seven Sundays in the new building to which he had given so much thought and care. In February he became seriously ill, dying on March 4th, 1864. His death was universally lamented as that of one of the foremost citizens and most devoted patriots of the State of California. Though he had served the church less than four years he had firmly established it as a power in the community, so that to this day it has the prestige of being Starr King's church.

Henry W. Bellows of New York, founder of the National Unitarian Conference, filled the pulpit for six months, and in Setember, 1864, Horatio Stebbins, then of Portland, Maine, was installed as pastor. His pastorate of thirty-five years, if less brilliant than that of Starr King, was no less vitally important to the church. The auxiliary organizations were strongly built up, and Dr. Stebbins had a large share in the development of many of the Unitarian churches which sprang up on the Coast during his pastorate. The founders of most of our churches in the State were orginally members of

Dr. Stebbins' parish, and it has become a real mother church to the later organzations all up and down the coast. In the course of years the growth of the city, with the consequent shifting of population, made necessary a new location for the church. The Society therefore built once more, dedicating the present admirably planned church and parish house in February, 1889.

After the resignation of Dr. Stebbins, Rev. Bradford Leavitt of Washington was called to succeed him, and he has now served the church for nearly eight years, sustaining well the high standard set by his predecessors. Building strongly on the splendid foundations laid by earlier men,—especially by Starr King and Horatio Stebbins,—Mr. Leavitt maintains the church as a tower of righteousness in the community. Though familiar faces disappear, as time and death relieve the old guard, others rise to take their places, and the work goes unceasingly on. In the great earthquake and fire of April, 1906, the church suffered with the entire city. The building was badly damaged, chiefly by the fall of part of the tower through the roof, but it escaped the devastation of fire. Many of the congregation lost their homes, and removed to other locations across the bay, and those who remained suffered severe losses of income. In the hour of need the Unitarians in other parts of the country responded with prompt generosity, sending $50,000 to help the churches on the Coast. Through their gifts not only was the church building promptly restored, but a spirit of renewed consecration aroused. The great opportunity for service was seized upon with cheerful courage, and Mr. Leavitt has led the church in active and efficient relief work. Thus the First Unitarian Church of San Francisco still upholds the traditions of its honorable past, and gives promise that its future shall be no less worthy.

A Man With a Country: Edward Everett Hale

BY MARION MURDOCK

His country! 'tis in sooth a *promised* land,
Where liberty and law walk hand in hand,
Where fairest peace and righteousness have reign,
And love of man is more than love of gain.
But list! his country, too, this kindly earth,
Where flowers bloom and forests have their birth,
This common earth, encanopied with heaven,
For life, for joy, for soul-renewal given.
Without a country! his reproof once more
To you who, native to this land, ignore
The happy freedom of her fields and hills,
The wisdom all her wildwood life instills,
The message of bird-haunted brooks and streams
And dewy meadows, touched with morning's gleams.
O you who hearken, heed a sage benign;
Go forth and seal this wondrous country thine.

Contemporary Portraits

VII. Mrs. Mary B. Davis

TO what loyal Unitarian woman is not the face presented in our frontispiece of this issue, a familiar one? The great problem of our denominational development has been to knit a group of very independent, very scattered and very individualistic congregational churches of the liberal order, into a fellowship vitally conscious of its essential unity and actually permeated by an informing *esprit de corps.* No factor of our church life has contributed more efficiently to this end than the National Alliance of Unitarian Women. It is the one body amongst us that has from the first been logically, persistently, and tenaciously *national,* and *that keeps at it all the time.* And a prime instrumentality of the Alliance in accomplishing this end from the first has been—Mary B. Davis.

Mrs. Davis was sensibly born. She began life in a Unitarian cradle, and it was a cradle not of a New England home, but of a wide-awake, staunchly growing western New York city where Unitarianism had some fighting to do to maintain it own, and had always the invigorating necessity of defining itself frankly, that it might show reason why it should live at all; and yet with a good, tough root of New England ancestry beneath it. Parley Bassett, her father, coming from the Berkshire Hills in days when Syracuse was gloriously adolescent, quickly made for himself a place of influence and esteem as a merchant in that city; and was amongst the first of those who conspired "in a small parlor meeting" to bring a Unitarian church in existence in this stalwartly calvinistic part of the Empire State. He was indeed one of the building committee responsible for the erection of the first edifice, and for many years potent in church counsels. His daughter was baptized by the hero prophet of the early ministry of the church—Samuel A. May (who afterward performed her marriage ceremony) and from earliest years she was a member of the Sunday school, which in later time she served with much efficiency as teacher and superintendent. Tradition also has it that Miss Bassett sang soprano in the choir, and that the choir in those days was no slow affair in the Syracuse church.

Mrs. Davis was an influential member of the "Women's Auxilliary" of the Syracuse church from its early inception; and was also active in philanthropic and social matters outside of the church, being one of the founders of the "Educational and Industrial Union," which made itself an institution of much helpfulness in community life as time wore on.

The year 1890 was a critical year in the development of woman's part in our denominational affairs. Hitherto bands of church women organized as "Women's Auxilliaries" had proved indispensible factors in the life of individual parishes, and had also united in a national organization of more or less vigor and competency. But in 1890 it was believed that a more self-respecting position than that implied by the term "Auxilliary" could be maintained, and that the work could be made more inclusively national and definite, and in that spirit the National Alliance was organized in 1890. Soon after

it became the conviction of those moulding its work, that one officer should be appointed whose function should be to bring the different branches into closer touch with one another, and acquaint the women of churches not yet gathered into Alliance branches, with the spirit of the Alliance, by means of correspondence and personal visitings; and so the office of Corresponding Secretary was established to which Mrs. Davis was appointed, one element determining the choice being the feeling that to emphasize the genuine national character of the Alliance this officer should not be a woman of New England, or of the New England tradition. Verily the baptism of explicit common sense, which attended the inception of the National Alliance has been for the saving of the nations!

Once having assumed the responsibilities of this office Mrs. Davis *began;* and has unremittingly kept on ever since. One first achievement of her enterprise was the institution of the "Manual," at first a modest pamphlet telling the story of 69 branches; now grown to a bulky volume telling things about 350 branches,—at once a valuable record and a vigorous incentive, for organized women's work.

But it has been as a "visitor" that Mrs. Davis has best vindicated her worth as an Alliance promoter. The importance of extending the Alliances throughout the west, after the disbandment of the Western Conference Women's organization, was keenly felt, and a tour was arranged in association with the Secretary of the Western Unitarian Conference (then Mr. Southworth) by which every state conference of the west, as well as its general conference, was visited and addressed by Mrs. Davis, as were many individual churches in the territory. It would be interesting to have the long roll call of churches throughout the country which Mrs. Davis has personally visited. Practically every church from Colorado to the Atlantic seaboard has had the privilege of her genial presence, including all in Canada; and in not a few of these she has been the organizer (sometimes in the face of picturesque obstacles) of new branches.

For in this work Mrs. Davis has found congenial service, and in the doing of hard things has thoroughly enjoyed herself. Of winning personality, and much womanly charm, possessed of almost effervescent optimism and plucky good cheer, a forceful and graceful speaker, with ready wit and quick aptitude in illustration, yet eagerly in earnest in the cause she serves, she carries with her always a certain magnetism of success, and magic of conviction which veritably accomplishes ends. Sometimes she preaches and sometimes she tells stories, always she insists on the noble destiny of the Unitarian gospel, and the National Alliance work, the virtues of which she never minimises, and the needs of which she never timidly obscures. Her spirit is always vivacious, and her enthusiasm of service tireless. When things that interest her are going on it is never temperamental of her to be dumb, and in private conversation as in public utterance she has the charm of ceaseless good humor, and limitless resources of witty comment and personal reminiscence.

Mrs. Davis assures me that she does not like to preach or assume the minister's role in formal service. Her method is more informal, spontaneous, and to the local point than that which pertains to the formal minister, and yet the good she has done through the spoken word and the efficient hard work of her office in bringing to hungry souls the contagion of our liberal faith, and in focusing the zeal and heart interest

of many who had hitherto found the liberal faith but a veil of indifference and palid protest to a keen and tingling alertness for the things that make life good to have—may well give Mrs. Davis honored place amongst those who have been called of the Lord to minister in his churches.

International Congress Meetings in Boston

Preparations for the approaching session have been going on for some months. The delegates are expected to arrive by Saturday, Sept 21. The Bellevue and the Parker House will be the homes of many during their stay. On Sunday morning ensuing about sixty of the visiting clergy will preach in various city and suburban pulpits. On Sunday afternoon there will be an organ concert in the First Church by Mr. Arthur Foote. At eight o'clock in Symphony Hall the opening session of the congress will be held. Addresses by prominent delegates, and music by the great organ and a chorus choir will be the leading features On Monday and successive days a devotional service at King's Chapel will usher in the work of the congress, whose main sessions will be held in Tremont Temple, except on Thursday, when it will convene in Sander's Theatre Cambridge, and be addressed by Professor Dr. F. G. Peabody and others. There will also be an evening session at the Old South Church and section meetings at Channing Hall, the Second Church, and elsewhere. The congress headquarters will be at the Unitarian Building, 25 Beacon street. Abundant provision has been made for the play as well as work of the congress. A brilliant reception is planned at the Hotel Somerset, with addresses, music and refreshments, the admission to be by membership ticket. There will be a banquet for five hundred people at the same place on Friday evening, also a reception by the Governor of Massachusetts at the State House, a pilgrimage to Plymouth, and a visit to Concord. On the Saturday after the congress, by special invitation many will go to Fairhaven and New Bedford. Excursions about Boston, on foot or in automobiles, are planned. An after-congress will be held in Chicago, a number of the foreign delegates attending. Many of the latter will visit also New York, Niagara and Canadian points.

A cordial invitation is extended to all who are in sympathy with the general purpose of the congress to attend it, either as a delegate from some religious organization or in their private capacity. No assent to any formal dogma or adhesion to any particular church is required for membership. All who desire to increase religious enlightenment, freedom and tolerance, and to make the world better are cordially invited to participate in it.

The Isles of Shoals Summer Meetings

NEVER were the two hotels at the Isles of Shoals so taxed for accommodations as at the meetings of this year. Every cot-bed and possible substitute for resting place was put to service, and the clerk had in hand an interesting file of correspondence with tardy individuals whose desire was "for the best."—at a very late date, and who could not come at all.

And the program worked out finely, too. Only one man announced to speak failed to appear and he had adequate excuse—and the best sort of substitute. The weather was freaky, but always better than its threats, and most of the time it was royally, exhilaratingly fine, that the sea was full of vision and the islands nestled in enchantment within the veil of their own unique beauty. Besides, we had a wonderful display of northern lights, and at least one thunder storm of transcendent picturesqueness for those whose nerves were firm.

For man's part of it (and woman's too, since two of the best factors of the program came from women) the week

wore well in varied incident. The first Sunday's services were noble and strong. A simple communion service in the Stone Chapel was condncted by Rev. Pitt Dillingham at an early hour; the regular morning service was conducted by Rev. John Haynes Holmes of New York, who preached a lusty sermon of spiritual optimism on "The Search after God"; the evening sermon was preached by Rev. Albert Lazenby, strong, inspiring and peculiarly satisfying.

The week-day morning addresses were focussed to a single purpose: "What We May Know of Jesus", and the course of their development was most logical and constructive. Rev. J. T. Sunderland spoke on "The Sources of Our Knowledge" making a rather technical subject exceedingly interesting. Prof. Nathaniel Schmidt of Cornell University, spoke on "The Place and the Time" with a rare fascination of scholarship immersed in poetry and human feeling; "The Actual Life" was reviewed by Rev. Charles F. Dole whose utter frankness of treatment and courage of candor brought tingling wounds to some souls of sensitive reverences for things long held as truth, but gave high satisfaction to others of more robustly modern viewpoint; Prof. F. C. Christie of Meadville Theological School, unfolded the "Essence of the Teaching" with fine perspicuity and deep realization of spiritual values; a younger Meadville Professor, Rev. Clayton Bowen, "made good" in sterling fashion in a complete and scholarly treatment of "The Aftermath of Tradition" while the whole series culminated in a discussion of "The Modern Significance of Jesus" by Rev. A. R. Hussey of Baltimore, Md.

The evening addresses of the week were more varied, and perhaps of lighter touch;—not every body complaining because of that. Monday evening's lecture by Rev. Pitt Dillingham on "Neighborhood Work in the Black Belt" was full of interest; Mrs. Margaret Deland's audience of Tuesday evening broke all records, some of her hearers having to be seated on the platform. "The Change in the Feminine Ideal" was her theme, and her presentation of it was graceful, vivacious, and thought-provoking. Wednesday evening Rev. Thomas VanNess gave an inimitable lecture on "Old and New Spain" which was so full of dramatic grace, picturesque narrative, and sparkling wit that the whole company of us rejoiced in the good fortune which brought him into the program too late to be announced. Thursday evening was Celia Thaxter evening; and the sweet and tender spirit of the woman-poet whose genius will forever brood over these islands could have had no better interpretation than that rendered in Rev. Elizabeth Padgham's graceful paper. "Don't tell me", said Oscar Leighton, a brother of the poet's, to a friend after the reading was over, "Don't tell me that she never knew my sister!"

Friday evening was the choir's good time. All the week their good services had contributed to the success of the meetings, but on Friday evening we had them all by themselves, and the program of song and music which they rendered was delight without alloy. Saturday evening was good wine saved till the last, indeed. Rev. Samuel M. Crothers D. D. is no stranger to the Shoals; we had here "the Gentle Reader" before it was published, and his lecture on "The Anglo-American Misunderstanding" was classic in the quality of its wit and literary charm.

The last meeting on the program was the Sunday morning services at the Appledore by Rev. A. R. Hussey of Baltimore, on "Heretics and Herecies" which was timely and vigorous and vitally religious in the best sense; but a sunset service at Star Island, led by Dr. Crothers really closed the week's high thinking and feeling in noble fashion.

Besides these larger meetings in the larger auditorium, the devotional services in the Stone Chapel morning and evening played no small part in the essential success of the week. The

morning services were conducted in turn by Rev Messrs Robert F. Leavens, Samuel C. Beane, Jr., D. Roy Freeman, F R Sturdevant G. Leonard Phelps (of Evesham, Eng.) and A. H. Robinson.

The Brahmo Somaj of India

BY PROF. GEORGE L. CARY

The appeal in the July UNITARIAN for funds to aid the work of the Brahmo Mission Society speaks of the mission as "a native religious movement of exalted spirituality in affinity with the best aspirations of liberal Christianity." The story of the rise and development of the Brahmo Somaj, the parent organization with which the Mission Society is affiliated, is one of surpassing interest, which we have no space now to dwell upon; suffice it to say that the movement in its inception was essentially a reformation of the ancient national religion, fairly comparable to that which shook modern Christianity to its centre in the sixteenth century and which the liberalizing tendencies of our own day are still reforming into closer harmony with the teachings of the Prophet of Galilee. At the present time, however, the Brahmo Somaj is much more than this; it aims to be and is on the way to becoming a system of universal religion. Upon the primitive stock of a pure theism, from which have been pruned all its straggling polytheistic branches, are grafted fruit-bearing scions from all orchards and vineyards of thought the world over. The movement is thoroughly and confessedly eclectic. Wherever truth is found, or believed to be found, there it is eagerly seized upon. Thus, it will be seen, its guiding spirit is that of the religious movement which we of the twentieth century know as 'Unitarianism'.

From the very first the chief accretions to the native theism of the Brahmo Somaj came from the Christian Bible as interpreted and received by representatives of the Unitarian faith. Raja Ram Mohan Roy, with whom the movement originated about eighty years since, even published a work bearing the significant title, "The Precepts of Jesus the Guide to Peace and Happiness"; and from that day to this there has been a constant recognition on the part of his followers of the transcendent merits of pure Christianity freed from the accretions of legend and late tradition as well as from the corruptions brought in by the champions of medieval dogma. Constantly one meets in Brahmo writings with evidence of direct indebtedness to the teachings of the New Testament, and their whole spirit is the spirit of the founder of Christianity.

The "exalted spirituality" of the Brahmo teachings has been referred to. He who has been priviliged to listen to the public religious utterances of those representatives of this communion who have visited the United States in recent years will understand the full force of this expression. 'Inspiration' is none too strong a term to apply both to their thoughts and their words. Yet their religion is no mere sentiment. As one of the most eminent of their own number declares, he who belongs to their fellowship "seeks to serve his Father's children, his fellow beings, his brethren and sisters. He tries to discharge the debt of his Father's love by loving and devoting himself to the service of those whom he knows his Father loves. By loving those whom he can see, he learns to love Him whom he cannot see. This he perceives to be the law of his Father's household. Nor is this a mere theory with him. It is a matter of daily experience. He does all manner of good work. In every reform he takes part. His affection for men takes the form of active service."

The Occident need send no ministers of religion to these Wise Men of the East. Let it extend to them the brotherly hand, full of good gifts wherewith to serve those who are hungering for the bread of the higher life.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

In the midsummer dispersion of our ministers it would be too bad to intrude a summons for "Symposium" contributions on any of the brethren; and we omit this interesting feature of THE UNITARIAN until October.

Meanwhile however we take pleasure in publishing this "further word" about the topic of last month's Symposium—"Why do so few young men enter the Ministry?" by another young minister, with ideas of his own.

Editor of the Unitarian:

ON reading the interesting discussion in your July number as to "why do so few young men enter the ministry," I could not help thinking of the advice which Paul gave to Timothy; "let no man despise thy youth."

Is there not danger that the excessive modesty and self-depreciation of many conscientious ministers leads them to speak about their profession in such a way as to actually encourage young men to look down upon it? This policy only makes our calling still less inviting and intensifies the evil which we all deprecate.

Besides this it creates a wrong impression. The very success which your July contributors had had in the ministry, proves conclusively that our calling presents an almost unique opportunity for usefulness. They have sprung into social leadership with a suddenness that would have been impossible in any other occupation. Their influence in the future is only limited by themselves. It can be much wider than that of the teacher and lawyer, and they need not lose their personality to the extent that most journalists do.

The ministry has lifted them on to a conspicuous platform and the world is simply waiting to see what they have in themselves.

Surely this proves that the average man of the street has still a deep respect for the church. He criticses it as he does every institution that professes to stand for righteousness. This announced purpose naturally renders its mistakes and failures more conspicuous.

But from what non-church goers have told me I am inclined to believe that there would be no institution so generally missed, if it should be abolished. Men support it financially for the same reason that they occasionally vote for a honest man in politics, because he is honest. They regard it as an essential moral stimulus in society.

Then as to the freedom of the minister. No one can deal with people without being limited and entangled to some extent. The only free man is the hermit. A leader cannot go much faster than his followers, otherwise he becomes separated from them. Surely the art of social service is to keep close to others and to induce them to carry out your wishes. Independence is a selfish dream. Interdependence points out the path to power.

Most of the friction that arises between pulpit and pew in this matter arises from failure to apply this simple principle. The minister makes a one-sided appeal to the feelings of his congregation and then complains of lack of liberty because some layman who does not agree with him gets angry. He ought to have presented both sides of the question and thus shown that he appreciated his opponent's point of view. Argument is generally more effective

than scolding and a candid discussion will produce better results than brave sounding rhetoric.

If we make people care for us they will stand almost too much at our hands, and we can discuss every question with impunity.

It is said that the ancient prestige of the ministry has declined. Let us thank God that it has. Once upon a time the priest was almost the only man who could read and write. Popular education has happily wiped out this distinction. No one wants it to return.

Does it, however, follow from this that his leadership is at an end? I do not think so. His true task is ethical and religious—not intellectual. Jesus, for example, was not the most learned man of his age, but something infinitely greater, its prophet of the soul.

Our age needs such teachers more than any age since the first century. The destruction of old ideals and the sudden influx of new conceptions of life have temporarily blinded and dazzled the eyes of the masses. They cannot see straight to the spiritual worth of things.

So great is their need of efficient leadership that instead of discouraging young men who wish to enter the ministry, I would urge them to consecrate themselves to it. The failures are few compared with the good accomplished. It is easy enough to find faults in an institution that is nineteen centuries old and it is the fashion to do so. Yet when we ask what moral progress for humanity is being accomplished outside the churches, we find that selfishness, class hatred and frivolity predominate. Here and there a splendid individual and small group of fine spirited workers are trying to breast the tide, but their success is very small, and their programmes are apt to be pitifully incoherent.

I wish that the churches welcomed these brave souls more than they do. All unselfish people should get together.

But the fact is that earnest young men who leave the church because it is so conservative to attempt work outside it are apt to find that they have simply jumped from the frying pan into the fire. The world is just as selfish as ever toward them, and they no longer have an organization to back them up.

Co-operation is essential for effective work and the ministry despite all of its limitations remains the best opportunity for ethical and religious service.

HENRY G. IVES.

An Appeal from Champaign, Ill.

To Our Unitarian Friends:

The American Unitarian Association, mindful of the opportunity for missionary work at the great university centers of the country, sent Rev. Albert R. Vail last September, to Champaign, the location of the University of Illinois. The University authorities courteously loaned a hall where services have been held since September 23 The interest in the University center and also among the citizens of the adjacent cities of Champaign and Urbana grew steadily, and by February the congregation had increased from 46 to 85. A regular church organization was then effected which greatly strengthened the movement, the congregation increasing to an average of 130, of whom from 50 to 70 were students. The new society is really a University church, counting among its regular attendants 35 members of the faculty. The six trustees are all professors in the University.

The financial outlook for the maintenance of the movement is excellent, a thousand dollars having already been

pledged for next year's running expenses. The urgent need at present is for a church building, since our use of the University Hall is limited. If we are forced to leave it before securing a meeting place of our own, we would be obliged to rent a hall in the distant business center of Champaign, which would materially cut off our University following. We are therefore extremely anxious to build this fall. The trustees have secured an option on an excellent lot facing the University campus, and have begun a canvass for subscriptions in the two adjacent cities. It is too early as yet to predict the result, but the local amount will certainly reach $1,500, possibly $2,000. The American Unitarian Association, realizing the greatness of our opportunity and the crucial situation, have appropriated $5,000 toward a lot and building.

The remainder of the necessary funds we are hoping to raise from our Unitarian friends who are interested in such missionary work as we are carrying forward. We are convinced that a more strategic center for the spreading of liberal Christianity cannot be found in the middle west. The University of Illinois is the most rapidly growing university of the country. Ten years ago the attendance was 600, to-day it is 4,000. Its students come very largely from orthodox country districts of Illinois and neighboring states. In the university and churches of the two cities, orthodox influences are practically supreme. The large number of students who are shaken in their childhood beliefs by scientific study, have had hitherto no place to turn for a new religion. Here is our opportunity to present a religion born in the spirit of science, which shall satisfy their religious yearnings. The enthusiasm with which they attend our services assures us that we are meeting that need. As time goes on, a continuous stream of students will come to us with doubts and spiritual unrest, attend for a few years our services, and return to their homes established in a new religion and fired with the enthusiasm of a new gospel. We can scarcely calculate the influence of these college-trained young men and women in spreading liberal Christianity.

Ours is not a movement which will be confined to one community, but will minister to students from the entire middle west, and, as the university grows, from the entire country. Therefore we feel that it will awaken a correspondingly wide interest among our Unitarian friends who will gladly contribute to our new church. We will welcome subscriptions for any amount and request that they be sent as soon as possible to Professor Victor T. Wilson, 602 West High Street, Urbana, Ill.

Trustees:
- Stephen A. Forbes, Pres.
- Victor T. Wilson, Sec'y.
- Morgan Brooks, Treas.
- Nathan C. Ricker
- George L. Clark
- Thomas E. Oliver

Albert R. Vail, Minister

Secretary St. John Resigns

We are sorry to learn of the resignation of Rev. Charles E. St. John from the Secretaryship of the American Unitarian Association to take effect Sept. 15. The arduous exactions of this position, into which Mr. St. John has thrown a phenominal amount of energy are more than he can wisely continue to meet; and he is not willing longer to hold the office without rendering the full measure of his previous strenuous service.

Perhaps, on the whole, the denomination will gain rather than lose by this resignation, for we need in the pulpit and active ministry men of Mr. St. John's peculiar gifts, beyond all things else; and his return to the more congenial and less taxing service of the regular parish minister will certainly be most welcome in some important post. But the Association will sorely miss his tireless industry.

Mr. St. John has made a three months' engagement with the First Church in Philadelphia to act as their temporary minister while they are seeking a permanent pastor. We are glad to announce that the summer's rest is bringing back Mr. St. John's old-time vigor and good health.

Notes From the Field

Rowe, Mass.
Rev. Margaret B. Barnard, Minister

The corner stone of the new Unitarian Church at Rowe, was laid Sunday morning, July 7, in the presence of a large congregation. The opening exercises were held in the Town Hall, and consisted of the regular responsive service, a solo, by Mrs. Constance Smith Homer, a great-granddaughter of Preserved Smith, prayer by Rev. John A. Hawley, pastor of the Congregational church, Shelburne Falls, a short address by the minister, followed by a very able address by Mrs. Mary P. Wells Smith, of Greenfield, and the reading of an original poem, written for the occasion by Mrs. Martha A. Smith of Rowe, and read by Mrs. Emory Sibley, great-granddaughter of Hosea Ballou. The congregation then adjourned to the site of the new church, where Mr. B. T. Henry, chairman of the Building Committee, read the list of articles placed in the corner-stone. Rev. William L. Tenney, D. D., Western Secretary of the American Missionary Association, Chicago, offered the prayer of consecration, a prayer so beautiful and uplifting in its spirit that all felt the consecration he invoked.

The laying of the mortar was performed by Joseph Warren Homer, Jr., of Brookline, Mass., a lad of ten years, and great-great-grandson of Preserved Smith. He was followed by Mr. Frederic Smith, son of the donor, then the stone was put in position by the masons, the box put in by Mr. Fred Browning and the exercises closed with a hymn and benediction by the pastor.

First Unitarian Church
Erie, Pa.
Rev. Thos. P. Byrnes
Minister

The First Unitarian Church of this city, has just closed another prosperous and helpful year in its history. We have had uniform and large attendance at both the morning and evening services during the year, the evening services were continued this year without interruption for eight months, and at many of the evening services during the winter, the church was crowded with congregations in which men predominated.

The Birthday Banquet was attended by two hundred people and was addressed by President F. C. Southworth of Meadville, Pa., and Rev. Thomas Clayton of Pittsburg.

The Womans' Alliance held a successful fair in December last at which some $400 was cleared.

The church has taken care of its current expenses and reduced the debt on the church building by $450.

Several new families have been added during the year to the regular attendants of the church services and have joined its working forces, and 20 adult people enrolled their names as members of the church at the Easter time. The pastor has addressed the Woman's Club, the Teachers' Association, and taken part in several public occasions in the city during the year and he has recently been invited by his old neighbors in his former parish in Michigan to return to Sturgis, and Belding, Mich., to deliver the commencement addresses at the graduating exercises of the High School at each of the above places,

The church closed on July 7th for a two months vacation.

Third Unitarian Church
Chicago, Ill.
Rev. Fred A. Weil
Minister

At a special meeting of the congregation of the Third Unitarian Church of Chicago, duly called by over twenty members of said church for the purpose of considering the subject of the resignation of its pastor, which call was also concurred in by the Trustees of said church, held on Monday evening, June 24th, 1907, at the church building, there was an attendance of unusually large proportion, and at said meeting the following resolutions were unanimously adopted:

Resolved, That this Society regrads with great regret the causes that have impelled the

resignation of our Pastor, the Rev. Fred Alban Weil. Since he insists upon said resignation we yield thereto and accept the same but in so doing we desire and take occasion to testify to our sense of his worth.

As our pastor his geniality of disposition, his zeal and devotion to the work of his office and his unwearied activity have been conspicuous. His ministrations in times of trial have been distinguished by a superior excellence. Our young people have esteemed him with special favor—while his sermons have fully requited all the promise made by over four months of preliminary trial.

Resolved, That the Secretary send to Mr. Weil and to the various Unitarian papers copies of these resolutions.

FRANCIS S. RUSSELL,
Sec'y Third Unitarian Church.

First Cong. Unitarian Church
Cincinnati, O.
Rev. Geo. A. Thayer
Minister

The First Congregational Church has been presented with a crayon portrait of Rev. Ephraim Peabody who was its minister from 1832 to 1836. The reception of the gift was made attractive on Sunday, June 2, by decorations and a short account by the pastor, Mr. Thayer, of Mr. Peabody's Cincinnati experiences. The picture is the gift of the children, Mrs. Henry W. Bellows, and Messrs. Francis and Robert Peabody.

Highland Springs, Va.
Rev. John L. Robinson
Minister

The Unitarian Society here has exchanged its church property on Kalmia Avenue for a commodious hall centrally located on a desirable lot at the corner of Main Street and Fern Avenue. A new church will be erected on the front of the lot in the near future, after which the hall will be used for entertainments, etc. A union service was held in the new building, "Unity Hall," on Sunday, June 23, when the Richmond congregation worshipped with that of Highland Springs. A pleasing feature of this, as of all recent services, was the excellent music discoursed by the recently organized Unitarian orchestra. On the following Sunday a union service of the two congregations was held in Richmond at which the pastor, Mr. John L. Robinson, took leave of his people for the summer. Mr. Robinson's vacation plans include a course of study at the Summer School of Theology at Harvard and other educational work. He will also devote some time to the collecting of funds for the much needed parsonage in Richmond. Services will be resumed at Highland Springs and at Richmond in September.

First Untaran Society
New Orleans, La.
Rev. Harry E. Gilchrist
Minister

Mr. Gilchrist concluded his first year's work Sunday, July 7. The season's work has been distinguished by a regular increase in Sunday congregations and a corresponding development of financial strength, the close of the season finding the financial condition to be highly satisfactory. Every department of church activity has been gratifyingly successful. The minister has been granted a vacation to the first Sunday in October, which he will spend mostly in New York State. He will also attend the International Council in Boston.

Sunday, July 14, Mr. Gilchrist conducted religious services and preached on board the steamship Momus while sailing from New Orleans to New York. Tnis service was held by request of several of the passengers and was entirely non-sectarian in character. A very large congregation participated and the experience was very charming and inspiring.

The Last Argument

BY GWYNN MYRICK

Is it mine to grieve if the faith I love
  Is only the faith of a steadfast few;
  And the multitudes as folly view
  The Truth that to me seems from above?
And if in my eager zest to prove
  By logic's might that my faith is true
  I wretchedly fail tho' my best I may do,
  Is it mine to grieve for the faith I love?
God only grant that the faith in me
  A holier passion of love may give
  And finer wealth of manhood's gold;
That those who may scoff at the creed I hold
  May be blessed by the sort of life I live—
  And so thank God for this faith in me.

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and 374 Sutter Street, San Francisco, Cal.

The American Unitarian Association

Founded in 1825

The chief missionary organization of the Unitarian Churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.
Address contributions to the Treasurer, Francis H. Lincoln, Esq.
Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society

Founded in 1827

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.
Treasurer, Mr. Richard C. Humphreys.
Superintendent of Book-room, Mr. Philip C. McMurdie.

National Alliance of Unitarian Women

Organized in 1890

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.
Address contributions to the Treasurer, Mrs. Charles T. Catlin.

Young People's Religious Union

Organized in 1896

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.
Address contributions to the Treasurer, Mr. Philip C. McMurdie.

I will lift up mine eyes unto the hills, whence cometh my help; my help cometh from the Lord who made heaven and earth.

Thy way, O Lord is in the sea, and thy path in the great waters.